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Editor : **Nur-ud-Din Muneer M.A.**

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EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES.

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بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XIV—No. 2

February 1978

Editor

NUR-UD-DIN MUNEER M.A

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The Proceedings of our 85th Jalsa Salana (Annual Convention)

Nur-ud-Din Muneer

THE FIRST DAY

With the Grace and Mercy of Almighty Allah our 85th Jalsa Salana commenced on the 26th December, 1977.

Early in the morning, people began to throng in the amphitheatre where the Jalsa was to be held. By the time Hazrat Khalifatul Masih III came to inaugurate the convention it was packed to capacity. According to a guarded estimate some 20,000 people had come more than the number of participants in the last year's total gathering. This was the first day. More people reached by the next-day. The weather had cleared and the sunshine was pleasent.

At 9.15, when Hazrat Khalifatul Masih entered the stage, people were still pouring in the amphitheatre. The whole congregation stood up and greeted him with shouts of Allaho Akbar, Allaho Akbar, Islam Zindabad, Ahmadiyyat Zindabad. The proceedings began with the recitation of the Holy Quran by Hafiz Masud Ahmad, followed by the recitation of a poem. by Ch. Shabbir Ahmad.

Hazrat Khalifatul Masih then gave his inaugural address. The audience again welcomed him with their shouts of Allaho Akbar and their prayers for his long life.

After Tashahud and the recitation of Surat al-Fatiha, Hazrat adverted the attention of the congregation to the significance of the Jalsa Salana. He said it was not like any worldly fair or *meal*, but an extraordinary event in our community. Its foundation was laid down by the Promised Messiah, the illustrious spiritual son of the Prophet (peace ond blessings of God be on them both.)

He said the Holy Prophet had picked up only the Promised Messiah out of his ummah for conveying his salam to him. He had enjoined his followers to do so even if they had to reach him crawling over frozen snow. Continuing, he told the participants that this salam was not confined to the promised Messiah only but was extended to his Jamaat as well. All his followers were included in these greetings and blessings from the Holy Prophet. He said this was

a great honour, but at the same time required the Jamaat to acquit itself in a manner suited to make them deserving of these blessings.

Dwelling upon the significance of the Jalsa, he said that it formed an integral part of the Jamaat's revivalistic activities. The Jamaat had been founded by Almighty Allah at the hands of the Promised Messiah for the express purpose of making Islam prevail over all other religions in the world and the Jalsa was also to push forward the same objectives. He said that no power on earth could stop the Jamaat from realising its goal. However, it was not to be with bombs and swords but with love and affection and sacrifices of all kinds on the part of the Jamaat.

Recalling the time of the Promised Messiah, he said that our gathering at that time was very meagre. But even at that time, the Promised Messiah had declared on the basis of revelations received by him that God had prepared nations which would join the Jamaat and participate in the Jalsa. He was at that time alone and powerless. People laughed at him that even his household had rejected him and he was talking of great nations entering his fold. To the physical eye it could not appear otherwise. But these were the words of God and we are seeing them fulfilled. He said things had started moving towards it and nations were now joining the Movement. Advance parties had already joined and their representatives were even now participating in this Jalsa. (Some 95 Ahmadi foreign nationals participated from abroad). So God Almighty had made good His Promise and there was a definite visible trend in the western nation stowards Islam. Though it was not yet very compelling, but in due course it would become so.

Talking of the changing trends in the West, he said that Christians were now getting disgusted with Christianity. Christian writers were rejecting its beliefs and Churches were now on sale in Europe.

He said that this was all the doing of God Almighty. We were His humble and powerless servants. We could not do it on our own. But our God is powerful and He will fulfil all His promises made with the Promised Messiah and his Jamaat.

Reverting again to the Jalsa Salana, he said that we assemble on this occasion to rededicate ourselves to the service of Islam and to regain fresh impetus to carry on our efforts. He said that the Jalsa also required that its etiquette should be strictly observed. The participants should maintain its dignity, when walking they should restrain their eyes and not cast their looks on the opposite sex, should greet everybody with Assalamo Alaikm, should visit the cemetery and pray for the divines who lie there, especially for Hazrat Musleh Mauood, whose services to the cause of Islam were inestimable, also for missionaries who were serving in Pakistan and abroad.

Concluding his inaugural address, he prayed that Ahmadiyyat may go on serving Islam for ever and ever and be able to win the whole world for it. After leading a silent prayer he left the stage.

Note: Below is given a breakdown of the members of foreign participants in this year's Jalsa. The names of the country which they represent are given against them:

America:	33	Ghana:	6
Denmark:	2	Germany:	3
England:	2	Indonesia:	35
Fiji Islands:	2	Iran:	1
Mauritius:	3	Sweden:	1
Malaysia:	1	Sierra Leone:	1
Nigeria:	4	Trinidad:	1
TOTAL:			95

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Afterwards, the following programme was observed, Qazi Muhammad Aslam M.A. (Cantab) was in the chair :

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Existence of God—A discussion in the light of those Divine attributes which seem opposed to each other.....Mirza Abdul Haq, Advocate, Sargodha.

Progress of Islam in America : Mr. Muzaffar Ahmad from America.

The Holy Prophet (Peace on him) in wars, His perfect moral qualities : Mir Mahmud Ahmad Nasir, Professor, Jamia Ahmadiyya.

The assembly then dispersed for lunch and Zuhar prayers.

The Second Session

Sahibzada Mirza Zafar Ahmad was in the Chair.

Crucifixion in the light of research : Sh. Abdul Qadir Sahib of Lahore.

Progress of Islam in Fiji : Mr. Shamsuddin from Fiji.

Trends towards Islam in the West : Mr. Bashir Ahmad Khan Rafiq, Imam of the London Mosque.

Progress of Islam in Mauritius : Mr. Muhammad Taujoo, from Mauritius.

The prophecy of Promised Messiah about Dr. Dowie :

Mirza Anas Ahmad Naib Nazir Islaho-Irshad.

With this the first day ended.

THE SECOND DAY
December 27, 1977

The following speeches were made in the morning session. (9.15 to 12). Mirza Abdul Haq Sahib, Advocate, was in the chair.

1. "Interpretation of the term Khatamun Nabiyeen by the past Muslim Divines," was the subject of the discourse by Maulvi Dost Muhammad Sahib Shahid. Dwelling upon the several meanings which the past divines and scholars had put upon this term, Maulvi Sahib explained that it was only our Ahmadi Jamaat which was truly subscribing to them all.

2. Mr. Hadayatullah Hubsch (German National). He extended salam to the congregation on his own behalf and on behalf of German Ahmadis. He also recited an English poem of his own composition.

3. Maulana Abdul Malik Khan, Nazir Islaho Irshad spoke on the subject : "I shall prefer Faith over everything else". He said that this was the pledge which the Promised Messiah took from every new convert to Ahmadiyyat and his successors also did the same. He stressed that this pledge demanded from us absolute allegiance to Allah and to His Prophet (peace and blessings of God be on him) in both our professions and in our deeds, Elucidating the point further he said that we should worship Allah in the right way, dedicate ourselves to His service, offer all sorts of sacrifices needed ; subscribe to wassiyyat ; shun Western ways of life, promote Islamic civilization and culture and choose our spouse for her or his preference of faith over worldly interests and not for beauty or wealth.

4. Mr. ISPAHANI OGREE, from Trinidad. He extended Slam to the congregation and told them that Islam was progressing satisfactorily in Trinidad.

5. Maulvi Basharat Ahmad Bashir, Naib Vakiluttabshir spoke on "Status of women in Islam". In his address he clarified that Islam had given a high status to women and conceded to them rights 1400 years back for which women of the so-called civilized

nations were even now clamouring. He said that by introducing limited polygamy and by forbidding free intermixture of sexes it had promoted sex purity in Muslim society and saved it from sex corruption which was so rife in the West.

6. Mr. Abdus Salam Madson-Denmark. He extended salutations from Ahmadis in the Scandanavian countries and told the congregation that he was participating in the Jalsa for the fifth time and thanked God on this favour.

The Second Session

The second session started at 2. p.m. after the observance of Zuhar and Asar prayers led by Hazrat Khalifatul Masih. After the prayers, when he took his seat at the stage the whole gathering greeted him with hearty shouts of Allaho Akbar, Allaho Akbar, Islam Zindabad, Ahmadiyyat Zindabad, Hazrat Khalifatul Massih Zindabad.

Subsequent to the recitation of the Holy Quran by Sahibzada Mirza Tahir Ahmad Sahib, and of an Urdu poem by Saqib Sahib Hazur awarded the flag of Ansarullah to Majlis-i-Ansarullah, Islamia Park Lahore and to Majlis-i-Ansarullah Faisalabad ; also the flag of Khuddamul Ahmadiyya to Majlis-i-Khuddamul Ahmadiyya Drigh road, Karachi. This was in recogintion of their excellent performances in pushing forward the work of their organisations.

Huzur started his address by expressing gratitude to Almighty Allah. Hc said that according to reports some 20.000 Ahmadis had participated in the Jalsa more than what was their number on the corresponding date in the previous year. Similarly Ahmadis belonging to foreign nationalities had come from 31 various countries. He hoped and prayed that some day foreign nationals would come from all the countries of this world and join this Jalsa.

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Hazur then introduced the books which had been published by the community during the last year. In this context he drew the attention of Ahmadi writers to dig deep in the field of knowledge and to produce very valuable books which should benefit humanity more and more. He said to make researches and to unfathom secrets of nature was a primary duty of Ahmadi writers to dig deep in the field of knowledge and to produce very valueable books which should benefit humanity more and more. He said to make researches and to unfatham secrets of nature was a primary duty of Ahmadi writers and the Holy Prophet and the Promised Messiah (peace and blessings of God be on them) had both laid a great stress on it. He also exhorted the community as a whole to take keen interest in acquiring knowledge, to buy books and read them thoroughly.

Then he introduced books, papers and journals which were being published by the community in Pakistan and outside it. He said that the Monthly Tahrik-i-Jadid was doing a good job of its work and Ahmadis should take interest in it.

Then he gave a resume of the work and achievements made by the Tahrik-i-Jadid in reviving and re-establishing Islam in foreign lands. He said that strong Ahmadi communities had sprung up in many parts of the world and the local Ahmadis were now uphodling the cause of Ahmadiyyat very energetically. He said that definite trends were now visible which showed that local Ahmadis in foreign lands had imbibed the true spirit of Islam. For instance, the love of God and the Holy Prophet (peace and blessings

of God be on him) was now visible in their outward acts also. They had now developed a very strong relation with our centre, with Khilafat, and with its administrative units. Then there was now a great increase in their numbers. According to their own estimates, Ahmadis now in Ghana and Sierra Leone alone had excedeed the number of one million.

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Similarly our foreign missions were now wholly supported by the local Ahmadis, they were now not a financial burden upon the centre, as it was the case formerly. He further told the congregation that the Tahrik-i-Jadid Missions had wrought a wonderful change in the mental attitude of the Western people about Islam. Formerly they were outspoken on their hatred and enmity about it, but now they were in general appreciating it. In Europe two local Ahmadis had translated the Holy Quran in Danish and Esperanto languages which had since been published and were sufficiently popular. Many Mosques had been built and many other were being built. New Missions had been established in Canada and Zaire. New branches of the Community had come into being in Fiji Islands.

Reverting to Pakistan he said that a large number of converts had come from untouchables.

About our Mission in the U.K. he said that it was doing good work. Pakistani Ahmadis were very strong there and they had expanded our work in many directions. Talking of his future plans he said that one million copies of the Holy Quran (English translation) should be placed in American libraries. He said that plans were under way to install printing presses in the U.K. and the U.S.A.

About the religious education of Ahmadis he said that in the last year some 1500 Ahmadis both men and women had devoted 15 days under *Waqfi Aurzi Scheme* and exhorted the Jamaat to participate in it in larger numbers. Talimul Quran class was also held in Rabwah for teaching the meanings of the Quran and last year soms 116 girls and 21 boys who were all B.A., joined it. He said more boys and girls should benefit from it.

Talking of the work done by Fazle Umar Foundation, he said that it had built many buildings for public use, for instance Khilafat Library building, Guest House for foreigners, its office building, etc. It had also awarded 15 scholarships to students in various religious subjects.

Waqfi Jadid was responsible for preaching Islam in Pakistani villages and he appealed to the community to give more workers to run this scheme.

About Nusrat Jahan Reserve Fund he said that originally he had appealed for a sum of 25 lakh Rupees, but the Jamaat offered more than double that amount. Clinics and schools were opened in West Africa with this amount and they had yielded to the Jamaat an income of 4½ crores of Rupees. This was being re-invested there in expanding our work and in amelioratin the condition of the poor and the sick. Some 20,000 copies of the Holy Quran had also been placed under this scheme in various hotels in West Africa.

In the end Hazur said that Ahmadiyyat was winning more and more people for Islam and will, by the Grace of God Almighty, carry on this work until the whole world enters its fold and invokes blessings on the Holy Prophet (peace and blessings of God be on him). The amphitheatre then resounded with the cries of Allaho Akbar, Allaho Akbar, Islam Zindabad, Ahmadiyyat Zindabad, and the congregation dispersed.

THE THIRD DAY

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December, 28, 1977

In the morning session, on December 28 1977 the last day of our Jalsa, the following programme was observed. (From 9 15 to 12). Sheikh Muhammad Ahmad Mazhar was in the chair.

After the recitation of the Holy Quran by Maulvi Basharat Ahmad Sahib Bashir, and of an Urdu poem by Mr. Maghfur Ahmad Bengali, Maulana Sheikh Mubarak Ahmad Sahib, spoke on "Qudrati Thania", (English : the Second Power). Claiming that the term "Qudrati Thania" used by the Promised Messiah in his booklet "Al-Wassiyat" signified the institution of Khilafat, he substantiated it with cogent proofs. Some of the proofs are as follows :

1. While explaining term the "Qudrati Thania" in his booklet, Al-Wassiyyat, the Promised Messiah has stated that after the death of the Holy Prophet (peace and blessing of God be on him), Hazrat Abu Bakr was a practical demonstration of it. Hazrat Abu Bakr was a Khalifa of the Holy Prophet which clearly means that by this term the institution of Khilafat is intended.

2. Quoting authority for the term "Qudrati Thania", the Promised Messiah has referred to the verse *Istikhlaf* (56) in the chapter Al-Nur, embodying the promise of God to raise among the believers *Khulafa* or Successors.

3. The Promised Messiah declares in Al-Wassiyat, that the Qudrati Thania, or the Second Power cannot manifest itself until he is no more. So "Qudrat Thania" was to come after his death. The institution of Sadar Anjuman was existing in his life time and it cannot be the intention. It is Khilafat which was established after him wh ch is the Qudrati Thania.

4. The aims and objects of Qudrati Thania as given in "Al-Wassiyat" correspond completely to those of Khilafat.

5 After the death of the Promised Messiah, the Jamaat unanimously elected Hazrat Maulvi Nur-ud-Din as its First Khalifa and declarcd by consensus of opinion that Khilafat was the Qudrati Thania. The literature published at that time bears it out. Moreover Hazrat Khalifatul Masih I endorsed this opinion by allowing the publication of this view.

II. Mr. Abdullah Nasir Boateng delegate from Ghana extended salutations of Ghanaian Ahmadis to the congregation. He described in brief the progress made by the movement in his country and said that all this was due to the blessings of Khilafat. The congregation gave loud shouts of Allaho Akbar, Allaho Akbar, Islam Zindabad, Ahmadiyyat Zindabad

III. Sahibzada Mirza Tahir Ahmad Sahib, then spoke on "The Philosophy of Hajj". He said that the pilgrimage to Mecca was in fact an expression of the longings and yearnings of a lover, seeking reunion with his beloved, after separation. He defies stormy seas and the death like stillness of deserts to have a glimpse of his beloved. Bidding farewell to his kith and kin and to all vestiges of civilization, he puts on his body only two unsewn sheets of cloth and proceeds on his journey of love. There he sacrifies an animal, shaves his head, kisses a stone, and strikes some mounds with pebbles picked up in the vast desert of Mina and calls aloud, Allahumma Labaik, Allahumma

Labaik, Allahumma Labaik, i.e., I am here at your service, oh my lord, I am here, and sings praises of his beloved God Almighty, the One, the Unique, Mirza Sahib said what was it if not the ravings of a lover tormented with passion.

Sahibzada Sahib then said that the pilgrimage to Mecca was a re-enactment of that momentous drama which was played in the wilderness of Mecca some 4000 years back by Hazrat Ibrahim, his beloved wife Hazrat Hajra and their child, Hazrat Ismail. All three of them bowed to the will of God and without demur placed their lives at His threshold. The conception of sacrifice reached its culmination in their submission. A pilgrim played this act again, and by perambulating round the House of God sought the same inspiration from Him, which impelled his forefathers to acts of inimitable heroism.

Dwelling upon the lessons contained in the Hajj ceremonies, which should be observed by us in our daily life also, Sahibzada Sahib said,

1. It provides a practical demonstration of the unity of mankind. All distinction of race, colour, creed, economic disparity are set aside and the mammoth congregation becomes one family and one Brotherhood.

2. It reminds us of the unique sacrifice which was offered by Hazrat Ibrahim, his wife Hazrat Hajra and their child, Hazrat Ismail for winning the pleasure of God and prompts us to do the same when an occasion arises.

IV. Mr. Waziri Abdu, delegate from Nigeria extended the salutation of the Nigerian Ahmadis to the congregation and told them of the work done by them in pushing forward the objectives of Ahmadiyyat. Yoruba translation of the Holy Quran had been published and Hausa translation was ready for publication. Many mosques had been built.

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V. After him Hazrat Sahibzada Mirza Mubarak Ahmad was to speak about "the Miracle of the Promised Messiah". He could not do so on account of his illness. His speech was read by Choudhry Shabbir Ahmad Sahib. (Note. The English translation of Sahibzada's speech is given in this issue at some other page).

VI. Mr. Mohammed P. Bayoh, delegate from Sierra Leone extended salutations of Sierra Leone Ahmadis to the Congregation and told it of the progress Islam has made in his country.

The proceeding of the Jalsa Salana December 28, 1977.

The Second Session.

The second session began at about 2.00 p.m. after the congregation had offered Zuhar and Asar prayers behind Hazrat Khalifatul Masih. The recitation of the Holy Quran was done by Qari Muhammad Ashiq Sahib and Urdu poems were recited by Janab Saqib Sahib Zeervi and Choudhry Shabbir Ahmad Sahib.

When Hazrat Khalifatul Masih rose to speak, the congregation greeted him with joyous shouts. The amphitheatre resounded with the cries of Allaho Akbar, Allaho Akbar, Hazrat Muhammad Mustafa Zindabad, Mirza Ghulam Ahmad Ki-Jai, Islam Zindabad, Anmadiyyat Zindabad, Hazrat Khalifatul Masih Zindabad.

Hazrat Khalifatul Masih's speech continued for about two hours, which was punctuated intermittently by spirited shouts of Allaho Akbar, Allaho

Akbar, Insaniyyat Zindabad, Muhsine Insaniyyat Zindabad. The theme of his talk was "The object of man's creation".

Taking up his theme, Hazrat Ameerul Momineen said that every man wanted to know the object of his creation. The desire for satisfaction on this point, was in fact, inherent in human nature and every person at some stage of his life, was confronted with this problem.

Continuing he said that, man himself could not answer this question, for he comes into the world and goes out of it without having any say in the matter. He can not determine himself the object of his creation. Only God Almighty, Who was the creator could devise the object.

So when we turn to Him to seek guidance on this point, we find that the Holy Quran embodies a perfect answer to the Question. It says

وما خلقت الجن و الانس الا لیعبدون

i.e., "And I have not created the Jinn and the men but that they may worship Me". (51 : 57)

The meaning of the word "Ibadah" occurring in this verse is to worship Allah in such a way as to receive His impress on one's soul. This requires that he submits all his inherent powers and capacities to the Will of Allah and obeys all His commands. Through this process when he has assimilated Allah's attributes and manifests them in his own conduct, he has become an Abd (worshipper) of Allah in the true sense.

Hazrat Ameerul Monineen then detailed the Attributes of Allah, which a man must assimilate before he can reach the stage of being Allah's Abd. He said that the four of them were the basic attributes of Allah contained in the Suratul Fatiha, viz., Rabb, Rahman, Rahim and Maliki Youmid Din.

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The word Rabb means to bring to perfection by degrees. In relation with God, it signifies that having created man, he endowed him with the best natural capacities and provided the means and material needed for his physical, social, moral and spiritual development. In relation with its assimilation by man, it would signify that he also in his circle of association helps other people in developing their natural endowments in all spheres of activity to the fullest possible extent and does not in any way hinder this process of evolution from culminating.

The word Rahman in relation to God means the supreme Being who shows mercy gratuitously and extensively to all creation without regard to effort or work. In the context of its manifestation by man it would mean that he also shows mercy to everyone without any conisderation of his merit or demerit.

The word Rahim, in relation to Allah, signifies that He shows mercy in response to, and as a result of, actions of man but shows it liberally and repeatedly. A man who assimilates this attribute will reward the work of a man generously and amply and will in no way give him less than what he deserves.

Maliki Yaumid-Din, means that God Almighty is the Master of the Day of Judgement, that He produces the final and collective results of man's labour and He makes the last and perfect reckoning of his actions. The assimilation of this attribute by man requires that he should judge human actions in a way as to promote his goodness and not to give him undue punishment or create for him any obstacle in his further development.

Hazrat Ameer al-Mumineen, then

said that the capabilities which were required by man for assimilating these attributes had all been bestowed upon him by God Almighty and he was left free by Allah to develop them and become virtuous or to ignore them and become evildoer. God had also kept the door of repentance open for every man and for all time. It was not therefore, right for anyone to obstruct any other person's moral and spiritual reformation.

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Huzur then dwelt upon some of the basic directions given by the Holy Quran for the assimilation of these attributes by man. In this context he further said that Mussalmans had been called in the Quran as "the best people raised for the good of mankind", (3 : 111), and detailed some of the obligations and responsibilities devolving upon them as such.

Huzur said that Islam had determined the rights of the whole creation and provided it with the means for the development of its endowments. Every believer was required to give to everyone his right and treat him most mercifully without discriminating between a believer and a Kafir. In this context he drew the attention of the congregation to the sublime example of the Holy Prophet (peace and blessings of God be on him) exhorted them to follow him closely in this respect. He emphasised that humanity at this juncture was in great torments and needed a community which should establish everyone's right and also give it to him, and by love and affection should win their hearts again for the true Benefactor of mankind, i.e., the Holy Prophet (peace and blessings of God be on him). At this the whole congregation vociferously shouted Mohisin-i-Insaniyyat Zindabad.

In conclusion Huzur said that this session will now be ended after offering supplications and prayers to God Almighty. He said we will depart with this prayer that God Almighty may enable us to come to the next Jalsa Salana in greater numbers and also to benefit from that more extensively. He prayed that God Almighty may show us in our lifetime the fulfilment of some of the prophecies pertaining to the ascendancy of Islam in these times, so that our souls may find contentment. Supplicating to God Almigty he said, May He accept our humble endeavours and reward them bountifully. May He generate in our hearts His true love and enable us to walk in His ways. May He bless the tongue and the pen of our missionaries who are engaged in the propagation of Islam in various parts of the world. May He enable us to bring up our children in the best way. May He enable all of us to understand the meanings of the Holy Quran and may our succeeding generations march briskly for re-establishing the dominion of Islam. May He bless our possessions and we may ever be going forward in seeking His pleasure until death overtakes us.

Huzur then led a silent prayer for a long time then bade farewell to the congregation and allowed them to go back to their homes. The Jalsa then dispersed.

Read Regularly

Tahrik-i-Jadid

MONTHLY

RABWAH

Poem at Qadian's Jalsa, December/Fatah 1977/1357

In Qadian the Tears are Flowing

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HADAYATULLAH HUEBSCH

In Qadian the tears are flowing
And our faith continues growing
Until we reach the Mahdi's sky
Until we live, until we die

In Ahmadiyyat, true Iman
Which springs forth from this Qadian
The town of love and happiness
A place, where all the Dervish bless

By Allahs Grace birds, black and white
Who in Muhammads Din unite
To bring the flag of the Massih
Across the oceans and the sea

To all the places, far and near
So that the righteous souls may hear
That mankinds goal is pure Islam
Refreshed by Mirza Saa'bs Ilham

So let us pray that God may give
Taqwah and love, so that we live
In future as we do live here
In truth, in faith, in godly fear

Following only the Quran
Add Muhammads beloved azan
Destined to make the world so new
That we can say, it is a true

And proper paradise for men
A place where swords die, where the pen
Of Hazrat Mirza Ghulam Ahmad
Brings back the days of Muhammad

O Allah grant us Thy pure love
And send us blessings from above
Grant us a burning in the heart
And tears in prayers, that we start

The new year with unending zeal
Forgive the sin and make a real
Moral, spiritual revolution
For all the problems a solution

O love us more than we love Thee
For Thy Love is the only key
O grant success to pure Hazur
Make us a mirror of Thy N .ur

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THE REVIEW OF RELIGIONS,
RABWAH, PAKISTAN.

Miracles of the Promised Messiah

Sahibzada Mirza Mubarak Ahmad's speech which was read by Ch. Shabbir Ahmad Sahib during the Annual Convention 1977.

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(English rendering by Nur-ud-Din Muneer)

This year, my discourse pertains to one aspect of the life of the Promised Messiah (peace be on him), i.e. his miracles in the domain of knowledge.

First of all we have to see what is meant by the term miracle and to which sort of events it is applicable. A miracle in the Islamic terminology is an event which is shown by a Prophet of God under a Divine decree and the like of which his opponents are unable to produce

Hazrat Imam Ghazali (peace on him), a divine of great renown defines the term miracle, as follows. He says,

"If a prophet declares that the sign of my truth, this day, is that I will move my finger and no man shall have power to contest me, and it happers so, i.e., none is able to contend him on that day, his truth shall be established". (Al-Iqtisad Fil I'tiqad).

Hazrat Imam Ghazali further holds that even one single sign is sufficient to prove the truth of a prophet. The same view has also been expressed by the Promised Messiah in one of his Urdu couplets. It is worthy of note in this context that though one sign is sufficient to establish the truth of a claimant to prophethood, God Almighty gave to the Promised Messiah hundreds of thousands of shining signs

The Promised Messiah has himself made it clear in his writings. In his book, Haqiqatul Wahy, referring to the verse of the Holy Quran in which God Almighty commands the believers to proclaim His bounties bestowed upon them (93-12) he says,

"God Almighty has elevated me to this high station of spiritual eminence. He has favoured me with this blessing, which is not the least the fruit of my own labour, but was bestowed upon me, when I was in the womb of my mother. God Almighty has shown so many signs in my support that if I count them today, which is July 16, 1906, their number would exceed three hundred thousands, and I am ready to proclaim this on oath" (Haqiqatul Wahi, p. 70)

Before the advent of the Promised Messiah, there were two schools of thought, both holding extreme views, contradictory to each other, about the nature of miracles.

One of them attributed fantastic miracles, to prophets and saints which have no authority in the Holy Quran, Hadis, previous scriptures or history and are against the very purpose of religion. In fact, this school, relying simply on their conjectures, took

metaphors and similes pertaining to miracles as realities. The second school of thought rejected outrightly the very phenomenon of miracles. They were so beguiled by the law of causation that in their opinion, nothing could happen against their self made laws of nature.

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The Promised Messiah corrected both these views. He said that there were some links within the chain of cause and effect, which were beyond the ken of man, through which God Almighty manifested His power and attributes. If He would not do so, human mind could never attain to a perfect certainty of Faith in Him. The Promised Messiah took miracles as real and a necessary element for reviving our faith in God. Indeed it is a miracle which can take us out from the mire of misgivings and doubts and illumine us with the light of Faith. God Almighty has bound up miracles with the following conditions.

1. In a miracle the opponents of a prophet are unable to produce its like. The Hand of God is seen behind it.

2. The fulfilment of some of its elements remain hidden as belief in manifest truth does not deserve any spiritual reward.

3. The miracle must not contain anything which is against the law of God and His promise.

(Silsila Ahmadiyya p. 36)

Explaining the phenomenon of miracles, the Promised Messiah has the following to say in his book, Brahin-i-Ahmadiyya, Vol. V.

"Miracles are such unusual events as are recognised and confirmed only by a just and discerning look. They are called unusual for no person other than the chosen ones of God have power to perform them. Miracles may be likened to the shimmering light in a moonlit night, overcase here and there by clouds, which affords guidanee to any person who can see but from which those who are night blind cannot derive any benefit. Miracles cannot appear on this earth in that clear form in which they will appear on the judgement Day. This has never been, nor will it ever be. For in that case all veils would be lifted and belief in God would become meaningless and not deserving of any reward. So it cannot happen on this earth that two or three hundred dead men may revive and coming out of their graves may mix with the people already living here and be recognised by them as such. Then, with fruits of paradise in their hands and marks of hell fire on their bodies they may embark upon a village to villege tour of the country and testify to the truth of a claimant to prophethood by their lectures and exhortations. Such things cannot occur before the Doomsday and whoever makes a claim to them is deceived by baseless stories and shows total ignorance of the laws of God. In this context, it should also be borne in mind that miracles are shown for a definite purpose, i.e., for providing the wise, just and discerning people with a reasonable basis for sifting truth from falsehood and hence their nature would be different according to the needs of different times.

(Brahin-i-Ahmadiyya, Vol. V. pp. 33-34)

The present time in which the Promised Messiah has been raised is the most advanced in respect of knowledge and for the same reason the attacks on Islam based on scientific discoveries have been more acute than ever before.

In the circumstances and at such

a time, the world stood sorely in need of miracles which could yield true belief and certainty in the Living God ; in the Holy Prophet Muhammad (peace and blessings of God be on him) as being eternal saviour of mankind and in the perfection and finality of the law of the Holy Quran.

When the Promised Messiah was asked about the object of his advent, he said, "God has commissioned me to show the way for reviving faith in the Living God,

(Malfoozat, Vol. I, p. 328).

This point should especially be borne in mind that as the present time is known for its progress in knowledge, and as acccording to the Quranic prophecies, the earth is bringing forth its treasures (99 : 3), so God Almighty liked for the Promised one of these times, to be endowed mostly with miracles in the field of knowledge, and as far as possible to withold miracles having simply outward glitter and gleam as happend in the past.

"In the blessed time of thc Holy Prophet Muhammad (peace and blsssings of God be on him) also, instead of miracles like that of the staff and the white hand of Hazrat Moses, God gave him the miracle of the Holy Quran which is unique in its excellence and in its efficacy for moral and spiritual exaltation of man.

Similarly God Almighty revealed to the Holy Prophet not only his own destiny but the destiny of Islam for all times to come. Some of the prophecies which he made in this context saw their fulfilment in his own life time, some others immediately after his demise, and this process has continued to our times and will go on implementing itself ceaselessly. Let me give you some examples.

The Holy Prophet prophecied that the Qureshites will be overcome and Mecca will fall. It happened likewise. Mecca was conqured and the dominion of Islam established in the whole of Arabia. The Holy Prophet prophesied that the empires of Kaisar and Kisra will be razed to the ground by his followers. They did it easily and became the masters of their vast treasures.

The Holy Prophet proclaimed that under the impact of the Holy Quran, his followers would become like guiding stars in the firmament of knowledge. This also proved true. His followers became the teachers of whole nations both in worldly and spiritual knowledge. They laid the foundations of variovs sciences and arts and it is on that frame work that the West has raised its magnificent structure.

In the domain of spirit they shine like the sun, moon and stars and shed their light on the nations which were groping in utter darkness. A great community of saints and friends of God rose from them, who like a galaxy in the spiritual heaven showed the right path to people in every age.

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In the vein of these prophecies, the Holy Prophet had also declared that after the lapse of time, when his Ummah will show signs of decay and decadence ; when Gog and Magog or the bearers of Cross would wake up from their slumber and hasten forth from every height to destroy and annihilate Muslims, then, God Almighty will raise a Mahdi a likeness of Messiah, from among the Muslims, who will restore Islam to its former glory.

We have seen this prophecy also having been fulfilled before our eyes, the decadencc of Muslims came about as it was prophesied, and glory vanished. But then, from among them the Mahdi has risen, the Messiah has come, who has propped

the crumbling edifice of Islam from falling and inspired the dismaying Muslims with hope to rise again.

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Consequent upon the crusade which he has launched, Islam will not only be saved from doom but in the end will revolutionise the whole world. The materialists of the West will alo eventually enter its fold and acknowledge the divine authority of the Holy Prophet (peace and blessings of God be on him). So the sun at that time will rise in the west and the Holy Prophet's prophecy in this regard will be fulfilled. So there is nothing to be perturbed about the fortune of Islam. The Day of its Victory is coming soon- and you should feel happy and frisk about with joy.

There is also a significant allusion to the spiritual revolution which will one day come about in the west in a vision of the Promised Messiah. He says :

"I see a river like a stormy sea which is thundering its way from the West to the East in a zig zag fashion like a serpent, then suddenly changing its course, it began to flow from the East to West." (Tadhkira p. 280)

In this vision of the Promised Messiah, we find a true picture of of the influence which is exerted upon each other by the West and the East. The West has been likened to a serpent, whose bite is dreadful and fatal. It is emblematic of the ruinous influence which the West is exerting on the East. But when the river is shown flowing from the East to the West, the similitude of serpent has been droped meaning that the spiritual change in the West will come about smoothly, in peaceful ways.

The signs of the fulfilment of this vision are already apparent. The proof is even now before us. Many of our brothers have come from the West to particip te in this Convention and are sitting in our midst today. They represent Ahmadi Communities in Europe, America, and Africa. So the sun of Islam is rising in the West and even all worldly powers combined together will not be able to stop it from rising. This is a vision from God Almighty and must be fulfilled one day. In its fulfilment it will demonstrate the power and Might of Allah.

But it should be remembered that every work of God is like a seed; small in the beginning. The world victimises and ridicules it on its infirmity. But in the end the same small seed grows to a big tree under whose shady branches whole nations, take shelter and find rest.

All Faiths have passed through this mill of misfortune. Mark, how feeble was the beginning of Jesus Christ and how prone to despair were his followers. It seemed that his mission will fall to the ground any time. But now his followers are dominating the whole world.

This is what happend to the Holy Prophet (peace and blessings of God be on him). In the beginning he walked about the lanes and streets of Mecca quite helplessly. The Meccans laughed at him and at his prophecy of world domination. But then he gained strength and in a twinkling of an eye he became the Master of Arabia and his followers spread their merciful mantle on the whole known world at that time.

God willing the same progress of Islam is destined to take place through Ahmadiyyat. The Promised Messiah has proclaimed it with

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great force and authority. He says,

"Look ! the time is coming, rather it has already come when God will spread this Movement far and wide. It will extend to the East and to the West, to the North and to the South and Islam will come to be identified with it in the whole world. These are not the words of man. This is the revelation of God Almighty, for whom there is nothing impossible". (Tuhfa Golarwiya p.90-91).

Now I will relate some of the Promised Messiah's miracles in the sphere of knowledge. The Holy Prophet had peophesied that in the time of the Promised Messiah religious wars will be over and Islam will gain supremacy through reason and argument. So in fulfilment of this prophecy, the Promised Messiah started his crusade with pen. His writings, inspired by God Almighty have a remarkable spiritual impact Due to short time at my disposal, I will touch upon only a few of his works. I may observe in this context that these miracles having been wrought by the help of God, and being the fulfilment of some prophecies afford ample proof of the truth of Islam, of God Almighty, of the Holy Prophet and also of the Promised Messiah.

First of all I take his masterpiece, Brahin-i-Ahmadiyya. In this remarkable book, he has challenged the protagonists of all other religions to produce a like of it. He made it easier for them and declared that whoever would break even one fifth of the arguments proferred by him in support of Islam, he would give all his landed property to him. But though some 97 years have gone by on the publication of this book, nobody has been able to accept this challenge.

The eminence of this book can somewhat be measured from this fact that Maulavi Muhammad Hussain Batalvi, a great leader at that time of the Ahl-i-Hadis, sect of Islam acclaimed it as a unique contribution to the defence of Islam. He wrote in his Journal Ishaat-us-Sunnah that in his view the book was unparralleled in the history of Islam and the devoted way in which its author had served the Faith was also without an example. He further wrote that if somebody took his words to be Asiatic exaggeration, let him produce a book like it and also introduce a personality like its author. He reminded his readers that its author had championed the cause of Islam most successfully and confounded its opponents as well as the deniers of revelation by inviting them to come to him and stay with him for some time where they will be afforded many opportunities of observing the revelation of God descending upon him and removing their doubts about spiritual verities.

This evidence is of a contemporary scholar of Islam, who was known for his erudition and occupied a position of hononr in a large sect. It is fair to say that he must have been familiar with all the literature produced about Islam and that is why he claimed forcefully that in the past 1300 years no book had been written in the defence of Islam which could match the excellence of Brahin-i-Ahmadiyya.

Another miracle which the Promised Messiah performed in this sphere is his treatise known as the Philosophy of the Teachings of Islam. It was read in a Conference of Religions, held in Lahore on December 26-29, 1896. Its translation in many languages of the world have since been published by our Community. The details of this miracle have been recorded by the Promised Messiah in many of his books and posters, also by the Conveners' Committee, consisting of

representatives of various religions, in the report of its proceedings.

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Before the commencement of the Conference, the Promised Messiah received a revelation from God Almighty that his treatise will win the palm. He publicised it in a hand bill, a portion of which is reproduced below. The Promised Messiah wrote:

"The great conference of religions to be held in Lahore, on December 26-27-28, 1896, includes in its programme a paper by this humble one; its subject, tne excellencs and miracles of the Holy Quran. This paper is no ordinary human effort but a sign among the signs of God, written with His special Grace and help.

The All-Knowing God has revealed to me that this is the treatise which will prevail over all the others. Its light of truth, wisdom and knowledge will put in the shade all other parties, provided only they stay to listen from beginning to end. It will not avail them to try and show anything similar from out of their holy books; be they Christians, Sanatni or Arya Hindus, or others. This is because Almighty God has decreed that on this day His Holy Book should reveal its resplendent force. (Tadhkira p. 290).

The treatise was read in the Conference by Hazrat Maulana Abdul Karim, one of his devoted followers. The audience listened to it with rapt attention. As the reading proceeded, its triumph became more and more evident. The reading could not be completed in the time allocated to it; so the Conference had to be extended at the unanimous request of the audience by one day and the reading finished. It was applauded in private conversations and in public comment.

To give you an idea of the effect it produced on the audience I repro-duce here the report by Hazrat Bhai Abdur Rahman Qadiani, a companion of the Promised Messiah, who was present in the Conference and listened to the Essay from the first to the last. He says,

"It was the latter half of the year 1896, when suddenly a Hindu recluse Shogun Chander by name, dressed in yellow coloured clothes entered Qadian. He had formerly held some high office in the Government administration. But after the death of his wife and children, he had relinquished the world and was trotting the country in search of God and in quest of truth underlying the universe. He was feeling very restless and in the course of his search he had come to Qadian to meet the Promised Messiah and to sit in his company. In a matter of days he adapted himself to his new surroundings and became a familiar figure in the company of the Promised Messiah. He wahted to convene a Conference of religions in which their representatives should read papers on various questions fundamental to religion. He sounded the Promised Messiah about it. Welcoming the proposal, the Promised Messiah assured him that he would participate on behalf of Islam, if such a Conference was held in some big city like Lahore. He further told him that the suggestion was indeed a fulfilment of his own desires, for it was his own mission to present to the world the beauties of Islam and to show them the way of uniou with God. Shogun Chander was very happy at that and immediately repaired to Lahore for consulting other religious leaders and for organising the conference.

Consequent upon his negoticiations, the proposal was finalised and five basic questions were posed for answer by the representatives of various religions. An invitation was extended

by the Conveners to the Promised Messiah also. who wrote a detailed essay in answer of the questions. Many days before the Conference was enacted. The Promised Messiah published a hand-bill in which he made the following announcements regarding his paper.

1. God Almighty has revealed to me that my paper will win the palm.

2. This paper will be the means of the exaltation of God Almighty and of the Faith of Islam. The glory and excellence of the Holy Quran will be manifested by it and the falsehood of false religions fully exposed.

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3. As the contents of this paper are widely published, the truth of the Holy Quran will spread and spread and so also the light of Islam till it has fulfilled its destiny. (Poster: Great News for Seekers after Truth. December 21, 1896).

This great conference of religions was held at Lahore on December 26-29, the representatives of Islam, Christianity, Hinduism, Sanatan Dharm, Arya Samaj, Brahmoo Samaj, Sikkhism, Free Thinkers and Theosophical Society read their paper. The audience consisted of cross section of public, some eight thousand in numbers, coming from all walks of life, especially from the educated classes. The speakers dwelt upon the beauties of their respective religions.

The Essay written by the Promised Messiah was read in a sonorous voice by his devoted companion, Hazrat Maulana Abdul Karim. The effect of its reading was deep and lasting. Hazrat Bhai Abdur Rahman Qadiani says that Hindus, Sikhs and even unrelenting enemies of Islam from among Aryas and Christians were acclaiming the article as the best of the lot and the whole audienee was so lost in it that they looked like lifeless statues fixed in the hall. Even if some birds would have come and sat upon their heads they would not have stirred. The essay had so completely enchanted the audience that the sound of their inhaling and exhaling was also not audible. The only sound which echoed in the hall was that of the essay reading. Everything else was subdued and calm. The essay had cast a spell of ecstasy over the listeners, so much so that Hindus and Sikhs, embracing their Muslim friends were confessing to them that if this was Islam, they would all join it some day'. (Ashab-i-Ahmad, Vol. IX, p. 265)

Now I would tell you of another miracle which the Promised Messiah has performed in the sphere of knowledge. It has profoundly affected the future of Christianity. At the advent of the Promised Messiah, Christianity was prevailing over every other religion. Its supporters were successfully propagating its beliefs throghout the world. No other religion had the power to repel its attacks. Of all its beliefs, the belief in the Divinity of Christ was the most damaging to the human soul. Denouncing it the Holy Quran says, "The heavens might well-nigh burst thereat, and the earth cleave assunder, and the mountain fall down in pieces. Because they ascribe a son to Gracious God". (19:91-92). It is an admonition in the strongest terms.

In the context of these sacriligous dogmas, the Holy Prophet (peace and blessings of God be on him) had assinged to the Promised Messiah the work of breaking the cross, which he has doubtlessly accomplished by writing his book "Masih Hindustan Mein" (Eng: Jesus in India). The Promised Messiah, on the basis of a revelation received from God, has made the astounding claim that Jesus did not die on the cross, nor he ascended to heaven in his body of clay, but

like other prophets, died a natural death on this earth and is buried in Kashmir. He identified his tomb in Mohalla Khanyar. This discovery has indeed broken the cross into pieces and cut at the very root of Chritianity. The impact of this miracle is so profound on Christian nations that eventually they must forsake their beliefs and come into the fold of Islam.

After the announcement by the Promised Messiah that Jesus was taken down alive from the cross, there was great commotion in the whole Christendom. It was impossible for a Christian even to think that Jesus did not die on the Cross. But the ways of God are strange. As predicted by the Promised Messiah that time is coming when this discovery will be admitted by all sane person, astounding discoveries have been made in this field. The latest dlscovery is the Holy Shroud of Jesus Christ at present kept in the Cathedral At Turin. It has been authoritatively proved that the body which was wrapped in this shroud was a living body. The blood which oozed out of the wounds was a living human blood. Hundreds of books have already been written on this subject in different languages. I am giving below only a few of them just for your information:

1. Jesus did not perish on the Cross by Kurt Berna.
2. Inquest on Jesus by Willi Frischauer
3. A Doctor at Calvary by Dr. Pierre Barbett
4. Jesus died in Kashmir by Faber Kaiser.

It is a long list and those who are interested in this subject should read them and they will be surprised to find how this astounding discovery of the Promised Messiah has been fulfilled word to word.

In the end the miracle which I want to place before you concerns with the Promised Messiah's God-given knowledge of Arabic language. Writing about it Hazrat Mirza Bashir Ahmad says,

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"A perfect mastery in the Arabic language is an essential asset for successfully propagating Islam on a world level. The reason is that the Holy Quran, the source of Islam is in the Arabic tongue. The Holy Quran is in itself a spiritual universe, having in it untold treasures of spiritual knowledge, yielding themselves to those who dig deep into it. Though its basic teaching will be the same for ever, but new discoveries will continually be made to meet the moral and spiritual need of different time and different nations.

Anyway the point at issue is that the knowledge of Arabic is a must for serving Islam. But the Promised Messiah had no opportunity to acquire it in any academy. He had learned its rudiments from a private tutor and that was all. (Najm al-Huda p. 19)

But when God Almighty, perceiving in him the aptitude for becoming a world reformer, took him under His own care, He bestowed upon him, in addition to other excellences, a miraculous knowledge of the Arabic language. Consequently the Promised Messiah has written numerous books in eloquent Arabic. He also extended a challenge to his opponents, that if they doubted his God-given Mission and His support in its fulfilment, they should leave all else, and contest him in the knowledge of Arabic, and compete with him in its excellence. But all of them become dumb and were unable to match him in Arabic prose and poetry.

This is a great sign of his truth and an excellent miracle in the field of knowledge, for reputed scholars and

ulama have kept their lips sealed. It is well known that the Promised Messiah in respect of Arabic was a mere "ummi" i.e. quite ignorant of it. As I have already alluded the most whieh he had acquired in a few elementary lessons. It was God Himself Who made him its master. Referring to it the Promised Messiah says in his book Anjam Atham,

"My excellence in Arabic language, despite the absence of any endeavour for it on my part, is a clear sign of God. God Almighty wants to make me prevail over all other people in this field. Is there any one from amongst my opponents to come and contest me ? God Almighty has gifted me with the knowledge of 40,000 root words of this language and expanded my knowledge in its literature without any bounds. (Anjam Atham, p. 234).

But nobody took up the gauntlet. His opponents conceded his victory by keeping silent. However, some fair-minded scholars praised his excellence in Arabic language. For instance, Niaz Fatehpuri wrote in his "Nigar".

"To deny Hazrat Mirza Sahib's mastery in Arabic language is very surprising for the excellence of his Arabic poetry and prose have equally been acclalmed by Arab scholars He did not get education in this language in any academy and in view of this, I consider it a great achievement on his part and a proof of his God-given aptitudes and excellences". "Nigar Lucknow, September 1961).

The Promised Messiah had written quite a good number of books in Arabic, but had delivered no speech. Now in 1900, on the occasion of Eid-ul-Azha, he received a revelation in the morning commanding him to address the congregation in Arabic. He has described this event in his book, "Nazul-al-Masih, p. 210". Here is the relevant passage :

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"In the morning of Eid-ul-Azha I received a revelation directing me to speak in Arabic. I told of it immediately to my friends. Before it I had never delivered any speech in this language. But on that day I stood up to give Eid Sermon and God Almighty made me speak in excellent Arabic, full of deep and profound significance. That address is contained in Khutba Ilhamiyya, and consists of many many pages. I stood up and delivered it extempore. God Almighty has called it in his revelation a "sign" and it was delivered purely by His power. I will never admit that some scholar Arabic and well versed in its litrature can stand up so and deliver a speech like that." (Nazul al Masih p. 210, Tadhkira, p. 348).

Hazrat Bhai Abdur Rahman, Qadiani has reported this matter also. He was present on the occasion of that Eid and himself heared that speech. He says,

"On the day of Hajj one day before the Eid-ul-Azha in 1900, the Promised Messiah sent a message to Hazrat Maulvi Nur-ud-Din (who subsequently became his first successor) intimating him that he desired to pass the Hajj day in special prayers and supplications to God and asked him to prepare a list of such friends who wanted him to pray for them and send that list to him. So a long list of such friends was submitted to him and some people sent their applications direct to him also. Many Ahmadis who had come from outside places to celebrate Eid at Qadian also joined in it. The whole day was passed in offering prayers. The next day was Eid day. When the people had congregated for it, the Promised Messiah said

that he had been directed by Almighty Allah to deliver the sermon in Arabic and reassured him that God will give him the necessary power. Another revelation of God disclosed that his speech will be in fluent Arabic (Tadhkira 357). The Eid prayer was led by Hazrat Maulana Abdul Karim. The Promised Messiah, then gave a short sermon in Urdu, exhorting the Jamaat to keep united and to treat each other with loving kindness. Then he beckoned Hazrat Maulvi Nur-ud-Din and Hazrat Maulvi Abdul Karim to come and sit near him. When they were so seated he asked them to write very attentively whatever he would then speak. He again stressed the point and told them that as the whole of the speech would be God Inspired, if they would miss anything it may not be possible for him to repeat it. (Ashab-i-Ahmad, Vol. 9).

Afterwards the Promised Messiah sat on a chair in the middle door of Masjid Aqsa, facing towards the East and began his address in Arabic; The first sentence was,

O ye creatures of God! Consider the significance of this day, the day of the sacrificial Hajj and Eid. In it are many profound lessons for the wise."

Hazrat Bhai Sahib relates that from the time the Promised Messiah occupied the chair, it appeared as if he had repaired to some other world. His eyes were almost closed. His face seemed to have been covered with the light of Allah, and his forehead emitted such bright rays that it was difficult to cast a glance at it. Outwardly he was speaking but it was plain that God's power was moving his tongue. He was completely lost in Allah and it is not possible to explain his condition in words.

When he had finished, Hazrat Maulvi Abdul Karim, complying with the request of the audience, gave an Urdu translation of it. During this Urdu version, at a particular sentence, the Promised Messiah rose from his chair and prostrated in the mosque. With him the whole congregation also fell down before their heavenly Master". (Haqiqatul Wahy p 362-363).

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About this miraculous and extempore speech the Promised Messiah says,

"Holy is Allah. A spring had gushed from the unseen. I do not know whether I was speaking or some angel through my tongue. This much I knew that I had played no part in its composition. Sentences came out of my mouth spontaneously and each of it was a sign for me - This was a miracle which God Almighty showed us - no one can bring a like of it. (Haqiqatul Wahy. pp. 362-363).

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From the Newspapers

Rabwah Meeting

Rawalpindi, December 11, 1977. The annual meeting of Jamaat-i-Ahmadiyya will be held in Rabwah for three days from Dec. 26 to Dec. 28 next according to a Press release issued today by the Rawalpindi Jamaat-i-Ahmadiyya.

The Press release said that besides delegations from foreign countries including the United States. European and African countries, Indonesia, Malaysia and Japan. about one and a half lakh persons from within Pakistan were expected to take part in the meeting.

It said, separate arrangements are made for women's meeting and the arrangement for boarding and lodging of all participants is made by the central body of Jamaat-i Ahmadiyya.

(The Sun, Karachi, Dec. 12, 1977)

'Days of Islamic supermacy near'

RABWAH, Dec. 29 ; "The days of Islam's supermacy are coming very near and you should serve humanity without consideration of caste, creed or colour," the Chief of Jamaat-i-Ahmadiyya, Hafiz Mirza Nasir Ahmad, said in his address to the concluding session of the annual convention here today.

The convention was attended by two delegates including 87 foreign delegates.

(The Pakistan Times, Lahore Dec. 30, 1977)

Ahmadis to distribute one million copies of Quran abroad

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RABWAH, Dec. 27 : Chief of the Ahmadiyya Jamaat, Mirza Nasir Ahmad, narrated on the second day of the annual meeting, here today, educational activities of his Jamaat in foreign countries and disclosed it intended to distribute 10 lakh copies of the English version of the Quran in America, says a Press release.

He said that the Ahmadiyya Jamaat was also installing two most modern big printing presses in two foreign countries. This year, he added translations into nine languages of various Islamic books, were published four new mosques and two mission houses constructed and as many mosques were under constructions.

He said six and a half acres of land had been acquired in Canada for the construction of a mosque and the project for the one in Spain had been completed.

(Dawn, Karachi, Dec. 28, 1977)

فانی قریب ، أجیب دعوة الداع اذا دعان
فلیستجیبوا لی ولیومنوابی لعلهم یرشدون۔

"I am near indeed. I answer the prayer of the supplicant when he prays to Me. So that they should hereken to Me and believe in Me that they may go aright". (Al-Baqarah, 187)

(Poem for Jalsa Salana Rabwah
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December/Fatah 1977/1357)

In Muhammad we found the life

Hadayatullah Huebsch

In Muhammad we found the life
Which by Allahs Grace makes survive
Within the wilderness of Germany
Until Islam gains there full victory

In the Promised One we found the way
Which never, never leads astray
Into the age of darkness came a light
Ahmad is the blessed name of this pure bride

In dear Hazur we found the paradise
Our Baiat is just the only price
Through which we win the pleasure of Allah
And His beloved Prophet Ahmad Mustafa

RABWAH

The roses need some flowers
And round is an idea
Within my mighty towers
I'm not alone but here

My heart is like a bird
In flying it finds rest
But only prayers heard
Can make you stand the test

A tree has thorns and leaves
But I am not like me
I'am coming home like thieves
Who bring their goods to Thee

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كيف تهلك امة انا فى اولها والمسيح ابن مريم فى آخرها

"That *Umma* can never die which has me at one end, and the Messiah, son of Mary, at the other."

From this it seems that belief requires two stone walls for safety. He who rejects the bounds of safety. He who hinders the Promised Messiah is an enemy of Islam. He is not happy over the advance of Islam. If this is not so, why should he oppose the raising of a wall which ensures safty for Islam? His hostiliy invites the anger af God. Better it would be, had he not done so.

Kitab Ibn Majah-Babul Iatisam Bill Sunnat.

Tahrik-i-Jadid

Two mighty Prophecies of the Promised Messiah about Korea and the Czar of Russia

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The speech delivered by Prof. Basharat-ur-Rahman M.A. on the occasion of the Annual Conventionin 1972. The following English translation is by Major (Retired) Manzoor-ul-Hassan. Ed.

Introduction

On this auspicious occasion I have to refresh your memory about two mighty prophecies of the Promised Messiah and Mahdi and to explain in some detail how miraculously were they fulfilled.

The first Sign pertains to the revelation vouchsafed to the Promised Messiah, viz:

ایک مشرقی طاقت اور کوریا کی نازک حالت

i.e., "An Eastern power, and the critical condition of Korea".

The second Sign appeare in conneetion with another remarkable prophecy which is couched in the language of a verse by the Promised Messiah, viz:

زار بھی ہوگا تو ہوگا اس گھڑی باحال زار

i,e., "Even the Czar will be at that moment in a pitiable plight."

The Promised Messiah has said:

"An important sign which indicates the truthfulness of a righteous and Divinely-appointed person is that God Almighty vouchsafes to him the knowledge of the unseen. His prophecies speak with remarkable force and power which is denied to others. Astrologers too reveal some things about the future, but their language is conspicuously short of this power which is the hall-mark of the Divinely inspired ones. Moreover the nature of tidings or warnings is such that these cannot be the outcome of mere intelligence or conjecture.

(Malfoozat, Vol VIII, p: 136)

A detailed study of the two signs named in the heading of this lecture give a person a absolute conviction about the existance of God Almighty who has particularly manifested Himself in the course of these events as Al-Qadir (The Possessor of Power and Authority) and Al-Muqtadir (The Omnipotent). Inspired with faith and conviction, he cannot help saying:

Even now the Lord God
Turns into another KALEEM
Whomsoever He likes;
Indeed, even now
He speaks to those
Whom He is pleased
To bless, and holds dear.

(The Promised Messiah)

Let us scrutinize a little more in detail these two mighty signs of our Omnipotent and Almighty God and watch how His impelling power. governs each and everything in this world. Let us see how His mighty hand sways all objects of nature, including even the smallest particles that lie within the heavens and the earth, Just as He says in the Holy Quran :

تبارك الذى بيده الملك وهو على

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كل شيى قدير

i.e. "Blessed is He in whose hand is the kingdom, and He has power over all things". (Al-Mulk. 67 2)

First let us consider the prophecy about Korea. It was in about 1904 that a revelation in Urdu was vouchsafed to the Promised Messiah, viz.

ایک مشرقی طاقت اور کوریا کی نازک

حالت

i.e. "An Eastern Power; and the critical situation of Korea"

(Tadhkara, Ed II, p. 518)

This revelation was published for the first time in Al-Hakam, Vol IX, No. 24, dated 10 July, 1905. The Editor Al-Hakam wrote a Note about it. An excerpt from the same is given below :

> "When the Russo-Japanese War started and Japan had not yet gained any success a revelation was vouchsafed to the Promised Messiah, viz. "An Eastern Power. and the critical situation of Korea." A large part of our community knows about the revelation, especially the people residing in Qadian. This could not be published in the paper earlier on accouut of my negligence."
>
> (Al-Hakam, Vol IX, No. 24, p : 10, dated July 1905)

Japan emerged as an Eastern Power on the world horizon, as a result of Russo- Japanese War and established complete suzerainty over Korea. The war ended on 27-28 May, 1905. Although the Promised Messiah had this revelation in 1904, it could not be published until a month and a half subsequest to the termination of the war, due to the negligence of the Editor, Al-Hakam, as already confessed by him. This delay which took place in its publication, seems to be a part of the design ordained by God, the All-Controlling Power. His hand seems to have operated behind the scene. The events which moved towards a clear fulfilment of the prophecy came into full swing only after the publication in the middle of 1905, i.e., at the end of the war.

Japan's victory and its domination over Korea, despite resentment and opposition, is an important aspect of the fulfilment of this prophecy.

It was a part fulfilment of the prophecy i.e. Japan had emerged as great Eastern Power. After this, the pace of events quickened so that the second aspect of this prophecy, viz. 'The critical situation of Korea !, also began to see its graded fulfilment. So Japan rose as an Eastern Power and its power and prestige increased day by day. It gained in stature and magnitude. This continued for forty years and in 1945 it struck a stunning blow to a great Western Power i.e. America. Correspondingly the condition of Korea grew gradually from bad to worse. It was most critical in 1945 when its long period of trial and tribulation came to an end, with the defeat of Japan at the hands of the Allies.

(To be continued)